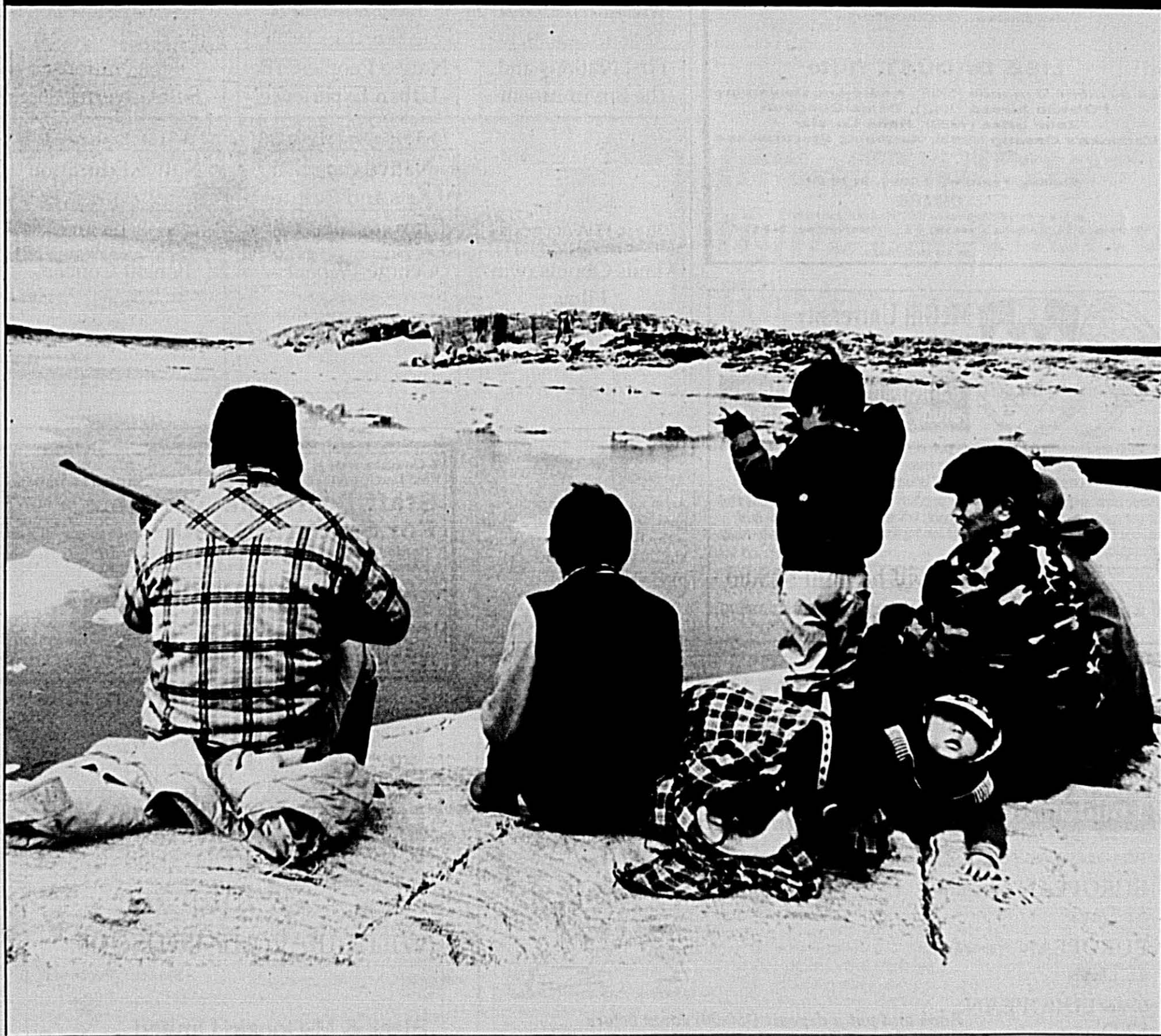


The McGill Daily

Volume 79, Number 57

Wednesday, January 24, 1990

NATIVE AWARENESS ISSUE



Photographer: Tom Mesher.

A world of cartoon Natives, stolen land

The feeling in the white household is very comfortable, very nice. Most Canadians see Natives — or at least caricatures of them — all the time. Native stereotypes figure prominently in TV cartoon shows and Westerns every Sunday morning.

White parents may then spend afternoons frolicking with the kiddies in the yard, playing Cowboys and Indians.

But imagine the horror if little jackboot-clad Germans took to chasing their little friends around the garden, menacing each other with toy gas ovens in a rousing game of "Nazis 'n' Jews."

We should remember our houses stand on

stolen land.

We should remember this, because to this day white society's gesture to Natives is little more than a raised middle finger.

Native communities own ten times less land than Canada puts aside for national parks and game reserves.

Indians face an infant mortality rate 2.3 times the national average. The suicide rate for Indians in their teens is nine times the Canadian average. Natives looking for work off-reserve face incredible racism — 60 per cent are unemployed. On-reserve, 49 per cent have no jobs, with as many as 95 per cent unemployed in some communities.

Our country is built on resources stolen from Canada's dispossessed. Canadians often assume Natives have neither rights nor land — and that somehow we are benevolent in giving them welfare, hospitals and prisons.

This view inverts history. The resources powering Canada's high standard of living were taken from lands once owned by the First Nations. Canada is a modern industrial power because of the billions upon billions of dollars in resources that continue to be extracted from Native lands — without consultation, without negotiation, and without compensation.

It might be said that Canadian wealth is

built on genocide. Native people have paid the human costs for our "development."

We should remember the links between the past and the present. Typically enough — by white society's logic — the problems of the most disadvantaged people are the most removed from our minds.

The destinies of all people are linked. Natives can teach the white majority how governments and economic power dismantle all human lives and dignity. As Natives have gone, so go we all.

Alex Roslin
Trefor Smith
issue co-ordinators

carl p wilson iii
Dave McCullough
Joyce Lombardi

SMCQ

Société de musique contemporaine du Québec
Walter Boudreau, directeur artistique

LISE DAOUST, flute

Là où mène le monde (1988), André-Luc Desjardins
L'Oiseau blessé (1987), Denis Gougeon
Zone grise (1989), René Lussier
Kathinka's Gesang (1983), Karlheinz Stockhausen
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McGill University Department of Psychology

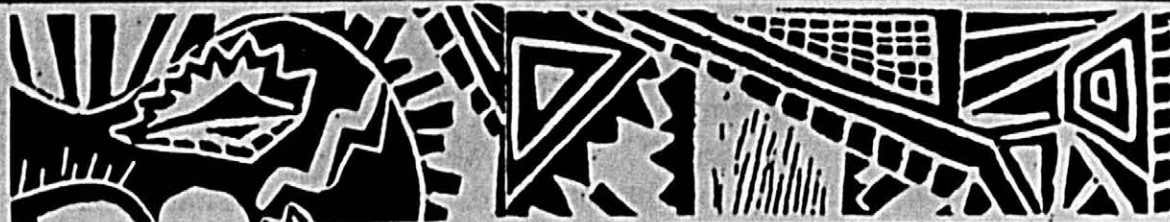
Participants needed for a
study of social interaction.

1. Who are currently living at home with their families
2. Who are twenty five years of age or less
3. Who are currently enrolled as McGill Undergraduate Students

Participants will attend two one-hour sessions at which they will be asked to fill out some questionnaires. (Participants will also be asked to make brief ratings during a one-week period) All information provided will remain strictly confidential.

Participants will be paid \$25.00

If you think that you might be interested in participating, please call 398-3713 for additional information.



Friends of First Nations presents

Native Awareness Week

WEDNESDAY JANUARY 24

12-2 P.M. UNION B9/10

First Nations and
the Environment

THURSDAY JANUARY 25

12-2 P.M. UNION B9/10

Native Peoples: The
Urban Experience

FRIDAY JANUARY 26

12-2 P.M., LEACOCK 232

First Nations:
Self-Government

3-5 P.M., OTTO MAASS 215

Native Canadian
Arts and Culture

3-5 P.M., LEACOCK 232

Native Education

7:30 P.M. FDA AUDITORIUM

Alanis Obomsawin:
Films

Poundmaker's Lodge: A Healing Place
No Address
followed by discussion with the film maker

7:00 P.M., LEACOCK 26

George Wapachee
Vice-Grand Chief of the James Bay Cree

8 P.M., THE ALLEY

Benefit Concert
for the Montréal Native Women's
Shelter
Eagleheart Singers
Otterhead Singers
an evening of drums and dance, with audience
participation, with opening act, TheatreSports.

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An exhibit of Inuit photographer Tom Mesher will appear at the Native Law conference, McGill Faculty of Law, the week of Feb. 7.

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Environmental study gives reprieve to Innu

by Alex Roslin

An independent environmental review has bolstered opposition to the proposed \$800-million expansion of a Labrador NATO base, an expansion which Natives in the area say will destroy their land and their way of life.

The panel of 22 scientists has blistering criticism for the Defense Department study which claimed the Labrador project would have a minimal environmental impact and

would benefit the region economically.

Michel Bourgon works for the Federal Environmental Assessment Review Office (FEARO), which hired the experts. Bourgon said they identified more than 100 major flaws in the study.

Already, 7000 high-speed flights each year howl over the settlements of 10 000 Innu living in the area, often at altitudes as low as 30 metres. Natives say the flights are driving

away wildlife, polluting the forests and rivers and disrupting their lives.

Canada and Turkey are vying for the NATO training centre, which would increase the number of low-level flights in Labrador to 100 000 a year and include up to nine new bombing runs.

McGill Geography professor George Wendzell said the government is railroading the Innu opposition to the base. "The government is reserving the right to con-

tinue with development of the base before the conclusion of outstanding claims," he said.

"I don't see how the Native people have a fair shot. They are the weakest political force, but have the greatest stake in what's going on."

The Defense Dept. has produced brochures claiming the planned base and its huge bombing ranges would be in a "wilderness interior, devoid of human habitation."

Wendzell said the Defense Dept. study neglects the base's effects on the Innu's pursuit of traditional lifestyles in the area. The Innu have never ceded the land in any treaty or land agreement.

NATO is expected to make a recommendation on the location of the training centre in May. But FEARO's final verdict on the environmental impact won't be reached before next fall. By then it may be too late to stop the base.



Temagami Natives fight for their land and their dignity.

Legalese on Native rights

by Dave McCullough

The McGill Student Conference Committee on Native Law will be presenting a conference February 7 and 8, 1990.

"There is a lot of ignorance of Native law within the law faculty," pointed out Andrea Morrison, an organizer of the event. "This will give us the opportunity to learn."

The event, co-sponsored by the international human rights advocacy centre, InterAmicus, will bring together Native activists, government officials and legal thinkers to focus on crucial issues confronting Native peoples' dealing with the Canadian justice system.

Titled *Conflict, Self-Determination and Native Peoples: Searching for Common Ground*, the conference organizers hope to spark debate on the issues by presenting

polarized perspectives in the panel discussions and individual speaker events.

The opening event will honour three Native women for their heroic struggle to secure Native women's rights in Canada. Sandra Lovelace, Sister Two Axe Earley and Jeanette Corbiere-Lavell will receive the Robert S. Litvack Memorial Award.

Panel discussions will be held the second day of the conference, exploring the controversial topics *Natives and Justice*, *Aboriginal Title and Land Claims*, and *Self-Determination in the International Context: The I.L.O. and the Working Group on Indigenous Peoples*.

These discussions have attracted such prominent speakers as Judge Rejean Paul of the Superior Court of Quebec, Ken Deer, Coordinator of the Mohawk Nation Office, and Mary Laronde, a member of the

Teme'augama executive tribal council.

Current government negotiations with the leaders of Kahnawake's Mohawk Nation Office on the issue of an independent judicial and legal authority make this a particularly timely event.

As well, a series of portraits and photographs will be displayed, linking the art and culture of Native peoples with the conference. The works will try to convey a historical view of Native life from across Canada.

"Photos are an expressive tool which will help people empathize with Native Peoples," Ms. Morrison said.

Persons wishing to attend the conference are asked to pre-register. Seats may be reserved up to 15 minutes prior to each event. Contact the Student Affairs Office of the Faculty of Law, or call 282-9188.

Independistas fight for Puerto Rican natives

by Peter Atto

The political situation in Puerto Rico is rarely discussed in the Canadian media, said Julio Rosado of the National Liberation Movement of Puerto Rico, a group fighting for independence for the Caribbean island.

Rosado said there are similarities between the Puerto Rican situation and the struggle for independence in Québec. He wanted to provide historical and current information that might be helpful and encouraging to the Québec separatist movement.

Puerto Rico is of major strategic importance to the United States. It was the launching point for the invasions of The Dominican Republic and Grenada. It was the planning centre for the invasion of Panama, and played a key role in U.S. spying in Cuba.

"The United States owns outright 85 per cent of the wealth in Puerto Rico," said Rosado.

He also stated that the American government directly controls Puerto Rico's trade relations. Two years ago, when Puerto Rico tried to enter a trading relationship with Japan, the U.S. wouldn't allow it.

In the past, the United States has created political parties and run them in Puerto Rican elections. According to Rosado, the United States intervenes in Puerto Rican elections to undermine pro-independence parties. The American parties are "alien" to Puerto Ricans, he said.

The pro-independence message is ignored by Washington. Puerto Rico currently exists as a protectorate of the United States.

At the moment, there is talk in Washington of a referendum in Puerto Rico to decide what status the Puerto Ricans want, tentatively set for June, 1991. Although Washington originally showed enthusiasm for such an idea, Rosado said they are backing away from it. He explained that any change in Puerto Rico's status is not really in American interests.

If Puerto Rico became a state, it would cost the U.S. about \$10 billion a year in aid, he said. And if Puerto Rico becomes independent, one of the first things likely to go would be U.S. military bases.

Currently, political opinion in Puerto Rico runs a large gamut from pro-statehood parties, to platforms supporting greater autonomy, through to out-and-out *independistas*.

Rosado's group supports independence, but admitted that no group has a clear advantage. He also said his group was recently devoting more time to economic issues than they used to, in an attempt to generate more support. "After all, people can't live on ideology," he said.

Some of the more radical *independistas* employ guerilla-style violence, both inside Puerto Rico and the United States, including an attempt to assassinate President Harry Truman.

Rosado said there are currently 18 Puerto Rican political prisoners in U.S. jails. They refused to defend themselves in U.S. courts, claiming they were prisoners of war and could not be tried under criminal law.

Rosado said *independista* groups in Latin America and the Caribbean were closely watching developments in Québec, and that they supported the separatist movement.

"The independence of Québec will have incredible repercussions in Latin America," he said. He said it would have a snowball effect and would legitimize similar developments in his area.

The United States has been heavily involved in Puerto Rico since the mid-nineteenth century. The U.S. invaded Puerto Rico during the Spanish-American War, in 1898. The ensuing U.S. military government expropriated much of the farmland, handing it over to American sugar corporations which turned it into a monocrop economy based only on sugar.



Lubicon supporter accosted by RCMP during sovereignty exercise.

Lubicon tackle slippery deals

White invaders stumbled across the Lubicon Cree scattered in their North Alberta cabins almost a century ago. Now the close community on Lubicon Lake is besieged by welfare police and some of the largest oil and forestry multinationals in the world.

ALEXANDER BENJAMIN ROSLIN

A decade of drilling, oil exploration and forestry has extracted billions of dollars in natural resources from land the Lubicon have yet to cede. Over 40 years negotiations have ebbed and flowed while developers have gone ahead and ravaged land to which the Lubicon have a recognized right.

It took ten years for PetroCanada, Exxon, Alpac and a dozen other energy behemoths to turn Lubicon ancestral hunting ground into a mooseless wasteland. Now, in addition to a still-unsettled land-claim, the band demands compensation and royalties for the oil and lumber they've lost — and they're getting desperate.

"The development has destroyed the hunting and trapping and we want to get off welfare," Lubicon chief Bernard Ominayak told *Now* magazine.

"We need \$170 million — that is what we feel it's going to take. This money is compensation for the loss of our way of life and all the damages that have been imposed.

"Until we deal with the federal government, these lands are ours, these resources are ours. The government and the corporations are extracting billions and billions of dollars out of here and are forcing our people on welfare," he said.

A decade ago, five per cent of the Lubicon were on welfare. Last year, the figure was 95 per cent.

"The welfare rolls are a good indication of how things have degenerated," said Peter Bigangi, director of the Centre for Treaty Advocacy, at the Assembly of First Nations.

But for Ottawa and Alberta moral angst slides like so much water off a duck's back. When the conflict was heating up in 1954, provincial officials bowed to developers, trying to relocate the Lubicon to a distant

North Alberta Indian community, away from the oil fields at Lubicon Lake. Wrote a ministry of Indian Affairs supervisor, "there were so many inquiries from oil companies to explore the area that it was becoming embarrassing to state that it could not be entered."

The governments' attitudes have changed little. Last month, a negotiator for Ottawa called the Lubicon case "nonsensical."

"They are asking us to write a check on taxpayers' money to which they have no legal claim. It isn't fair," he said.

PetroCan gives in

Both sides agree to a 95-square-mile reserve, but the band says the government's view of historical justice is ridiculously narrow. The Lubicon want additional compensation for damages and royalties from the oil and lumber industries.

Negotiations between Ottawa and the band collapsed last winter when the band rejected an offer members said would condemn them to life on the dole. The Lubicon have visions of remaking the natural pastures of Lubicon Lake where the buffalo congregated just a hundred years ago into a successful cattle-ranching enterprise.

"It's a smoke-and-mirrors package," said Bigangi of the federal government's \$35 million offer to build houses, a community centre and roads and a \$10 million trust, with interest supplying investment capital.

"They're trying to dazzle people with a few million dollars. Just about everything in the government offer is what bands get in settlements anyway. Ottawa refuses to deal with compensation for past royalties," Bigangi told the *Daily*.

The Lubicon say the money isn't enough to make the move from scattered cabins and

a traditional 4000-square-mile area with its hunting and trapping, to a small reserve community.

The two-year Lubicon campaign reflects the band's 50 years of experience with abortive administrative appeals, useless court injunctions and idling civil cases — instead they've appealed to the UN, protested during the 1988 Calgary Olympics and held a demonstration last October in which a leader from the ANC compared Canada's policy on Natives to apartheid, capitalizing on media exposure.

Their tactics have wrung concessions where legal means failed. PetroCanada and other oil corporations shut down a total of 27 wells last month. The companies responded to the band's threatened dismantling of the 900-barrel-a-day operation if the companies did not get land leases from the band and pay royalties on their production. The wells were pumping over \$1 million U.S. out of the land daily.

Resources for the plucking

In February 1988, the Alberta government gave a Japanese forestry company, Daishowa, \$75 million in federal and provincial grants to build a \$500-million pulp mill and timbering operation near Lubicon Lake.

According to an Alberta Forestry ministry announcement, "The timber lease to supply the new pulp mill completely covers the entire Lubicon traditional area."

Bigangi said the new mill is part of Alberta's on-going attempt to diversify its oil-based economy. "The area north of Edmonton is targeted for pulp and paper," he said.

But the Daishowa project especially outraged the Lubicon because the \$9.5 million federal grant to the company was announced by Bill McKnight in his capacity as minister for the Western Diversification Program. McKnight is also federal minister of Indian Affairs.

"At Indian Affairs, McKnight was trustee for Indian interests. His grant to Daishowa's

development on Indian land was clearly a conflict of interest," said Bigangi.

George Erasmus, national chief of the Assembly of First Nations, condemned McKnight for hypocrisy and demanded his dismissal from Cabinet.

The day after the Daishowa announcement, chief Ominayak appeared on the CBC. "We're not going to allow anybody to come in and cut down our trees," he said.

"We basically decided that we're going to start asserting our own jurisdiction. Now they announce this pulp mill... But whatever it takes, that's what we're going to do," warned Ominayak.

The two-year Lubicon campaign reflects 50 years of experience with abortive appeals, useless court injunctions and idling civil cases — instead they've appealed to the UN and protested during the 1988 Calgary Olympics. In a demonstration last October a leader from the ANC compared Canada's policy on Natives to apartheid.

A month after the Daishowa announcement, McKnight acknowledged the Lubicon Cree have every right to pursue their land-claim, and threatened to sue the Alberta government for stalling negotiations while it seduced developers.

A PetroCanada official told *Now* last month, "The Lubicon have a case. It's a matter of negotiating the dimensions of the case in monetary terms."

But Natives are not convinced. "The way the Lubicon people have been treated by the government is an indication that when people try to stand up for themselves, the government won't just sit back," said Bigangi.

"It's a message to all people who stand up for themselves."

Native reserves resemble Apartheid ghettos

Government tactics in the bitter Lubicon land-claim may call to mind South Africa's treatment of Blacks. In fact, similarities between apartheid and Canada's Native reserves go way back, said an African National Congress leader at a rally for the Lubicon.

Peter Mahlangu, who represents the Southern African liberation movement in Canada, said comparisons can be drawn between South African policies on Blacks and Canada's on Natives at a protest in Edmonton last fall.

Forty years ago, South Africa took lessons from Canada when it sent investigators to study the reserve system here. That study helped shape South Africa's current *bantustan* system of impoverished Black homelands totally dependent on the white-ruled economy and government.

The Lubicon are resisting a settlement proposal by Ottawa which would confine them to a 95-square-mile reserve, dependent on welfare and unable to share in the billions of dollars in oil and lumber large companies continue to extract from the Lubicon Lake area.

In 1962, the South African ambassador to Canada toured reserves in western Canada, meeting chiefs and government officials. South African laws setting up apartheid are based on Canada's Dominion Lands Act and the Indian Act.

Like on South African *bantustans*, the Canadian system sets up a small group of Indians as a kind of elite, running schools, the band-councils, the police and economic development funds.

Indians could not vote until 1960. Other restrictions — like limits on travel and on owning property off-reserves — were lifted only in 1951.

Mahlangu said Canada and South Africa use similar tactics to divide their opposition.

After negotiations between Ottawa and the Lubicon broke down last winter, the government tried to establish a new band in the area, the Woodland Cree, drawn from six North Alberta bands and including some members of the Lubicon.

Said Lubicon chief Bernard Ominayak, "This so-called new band is claiming rights to the traditional Lubicon area, and is part of the continuing federal government effort to subvert the aboriginal land right of the Lubicon Lake people."

Efforts by the government to derail the Lubicon land-claim date back to the early 1950s, when Alberta tried to move the band off the Lubicon Lake oil reserves by merging it with other communities in the area. The province then argued the Lubicon did not constitute a band and therefore could not claim land.

In a meeting with federal officials as late as 1982, Alberta negotiators argued the Lubicon may not even be a band, and set conditions establishing band-member status.

Obomsawin films urgent moments

Alanis Obomsawin is a poet, singer, filmmaker, and artist whose work centres around Native images and issues. For the past 21 years she has worked with the National Film Board, and has directed such films as *Incident at Rastigouche* (1984) and *No Address* (1988).

She has also put together two educational kits and has produced a cassette of her poetry entitled *Bush Lady*. Presently, she is raising funds for Montréal's Native Women's Shelter. This interview was conducted by Lisa Shizgal last October and is reprinted from Montréal's *Gasp* magazine.

LISA SHIZGAL

Lisa Shizgal: You're a poet and a filmmaker, and an artist in many different ways. How did you start and where does your filmmaking tie back into your culture?

Alanis Obomsawin: Before I made any films I had been singing publicly for quite a long time. Around 1965 someone made a film on me and my work — at that time I was doing a lot of touring in universities, classrooms, prisons, etc., giving a lot of concerts.

Some people at the National Film Board saw the film of me and asked to meet with me. They felt that what I was doing was important and that it should be seen by more people than I could reach on my own. That's how I began to work at the NFB, and I learned by hands-on experience.

In the very beginning my main interest was to get children in classrooms to talk about our history, in hopes that there would be a different attitude at the school level

toward Native people.

Shizgal: Do you see a change in young people on reserves today? Do you feel they want to stay and are interested in their culture?

Obomsawin: A lot of our culture is lost totally, but in the last 15 to 20 years our people have gained strength in fighting for control of education. Now children can go to school and not feel awkward because they speak their language only. They are not losing their language anymore.

This is a very different way of growing up. It's very hopeful. The next generation has a very good chance to feel good about themselves. It was not like that in my days.

This change hasn't been easy, each community has had to fight very hard to accomplish what it has. As I travel around the country I see the changes that have occurred and the progress that people are making —

the amount of people who are involved to make it work, everywhere — it's incredible. We have a lot of people in education. We have professors at the university level who have worked like hell to get where they are.

Shizgal: What have the women had to combat, has the women's struggle been different?

Obomsawin: Women have had a harder time because of the complexity of the law, the prejudice against women from the government. When an Indian woman married a white person, she and her children would lose their status. That created a lot of problems. It's very hard on anyone to be rejected by society, and then also by her own people.

Shizgal: Are the women now, the ones who are coming to the city, who were the children in those schools where they weren't told about their heritage, are they the ones who paid the highest price?

Obomsawin: Well, there were three or four generations when you didn't take care of your children, they were taken away from you from the ages of 5 to 18. That changes your whole tradition, makes you a different person. And what is your responsibility towards those children? It'll take a while before we can heal from that, before we can open up and understand fully what it has done.

This is a problem which began in the early 1800's. It's incredible when you understand the government and the law, how legislation was set up to de-Indianize us as a people in every aspect possible. Even when they succeeded in doing that, they threw them out in the garbage.

Shizgal: In terms of the Native Women's shelter, do you want to integrate more of the Native society into the city?

Obomsawin: Certain parts, certain aspects of the society we have to go back to. The sickness that we have is because we're lost totally. I'm not saying we have to go back to our ancestors, but there are certain ways of being that helped our people then to survive, and it is still the same way today.

We need to give the women back their role, for them to be aware of it, and for them to realize it doesn't matter what they've done or how long they've been in the street, whether they were in and out of jail — it doesn't matter. If you go through all of what so many of these women do, and you come out of it, I tell you it's incredible what can be done. Those people are so strong.

Shizgal: Do you think support is coming more and more from within the community?

Obomsawin: It's difficult right now between the city and the community. Communities are very upset and don't understand how all this change has happened. Sometimes some of the women are trouble and they'd like to get rid of them. But there's no getting rid of anybody.

The communities are going to have to do a lot of work towards that and look at the situation they face, and try the best that we can not to repeat these problems, whether it's incest or wife and child abuse. It's very difficult but in a lot of communities across the country they are doing this.

Shizgal: Do you see the Native communities as becoming more vocal, more political?

Obomsawin: I think we've always been political. I don't think there's any people more politicized than the Indian people. Who in the city has to go to the government from the moment they're born? On the reserves, when you're small, you're dragged to government places for this and for that. You're very politicized. Your life is like that whether you want it or not.

Education is improving, though. A lot of

our people are very well-educated, and are not going to be fooled like in the past.

Shizgal: All these things that have affected the Native community, how, through your art, do you try to mend that?

Obomsawin: In my life I work really hard. I don't make any difference between people. It's very bad to separate people like that. Whatever I do I always count everyone in. I never go by the government's law. I go by human law.

Shizgal: ...that comes out in your films — 'Diary,' 'No Address'.

Obomsawin: The men in *Diary* speak for all people, not just Natives. The laws that have been made discriminate, and that hurts all people. But you cannot just stay put and feel that is all there is. There are many other things in life. I try to prove to people that no matter what, we can do something for ourselves.

Shizgal: How do you keep going? For years you've been doing this.

Obomsawin: I feel fortunate to have been chosen to do this work in my lifetime. I've met a lot of people. It's not all horrifying. I've seen people get up for themselves and I've seen them go out there. It's all very worth it. People told me I was crazy and there were things I just couldn't do. But I did it and I knew I was right.

Shizgal: That all comes through in the art that you do. Did you know that's what you were trying to do?

Obomsawin: No, not as I was doing it. You do it because there's an urgent moment, you've got to do something. And that's how my life has gone — it came from an urgency.

As part of Native Awareness Week, Friends of First Nations and The Film Society will screen two of Obomsawin's films — 'Poundmaker's Lodge: a Healing Place' and 'No Address.' They will be shown free of charge tonight in the FDA Auditorium at 19h30. The showings will be followed by a discussion.

On Friday, Friends of First Nations will hold a Benefit for the Montréal Native Women's Shelter in the Alley. The Eagleheart Singers and the Otterhead Singers will provide an evening of drums and dance with audience participation. The event begins at 20h.

Native women in Montréal

Native singer, songwriter and filmmaker Alanis Obomsawin dedicates much of her art and work to the problems faced by aboriginal peoples in cities — especially homeless Native women in Montréal.

The Native Women's Shelter of Montréal receives paltry funding from the provincial Minister of Social Affairs, and relies on the fundraising efforts of Obomsawin.

"Women have fewer resources, which is why it was necessary to set up the shelter. Before the shelter came along, no institution was in a position to take these people in and understand their needs and culture," said Obomsawin.

The shelter provides residence, counselling, and life-skills training for sixteen Native women and their children.

Last November Obomsawin performed a benefit concert for Waseskun House, a home for Native men on parole due to open in February.

—Adrienne Lawlor



Alanis Obomsawin

Protestors to crash Hydro meeting

by Elizabeth Grey

Opponents of the James Bay Project, Hydro Québec's \$10 billion brainchild, will crash a National Energy Board meeting next week.

Hydro Québec is asking the Board's permission to export power to New York and Vermont for the next 30 years — a move which would require Hydro to step up the construction of all major electric projects in Northern Québec.

Hydro-Glasnost, a coalition of environmental groups, claims large hydroelectric projects such as James Bay are destroying both the environment and the livelihood of aboriginal groups in order to produce energy Québec does not need.

According to Hydro Québec representative Jacques André Couture, the crown corporation is planning to generate a ten percent energy surplus in the next ten years through mega-project developments — much of which will be sold to

American markets.

Hydro-Glasnost members said the James Bay plan — the largest of Hydro Québec's projects — can still be stopped because it does not come before the provincial Public Service Board until April.

"If the Québec government and Hydro Québec made a concerted effort to legislate and promote the efficient use of energy, Phase 2 of the James Bay Project could be postponed for at least 10 years," said one Hydro-Glasnost spokes-

person.

According to Grand Council of the Crees representative Diom Saganash, the James Bay agreement — which will flood 70 000 square kilometres of land — will drown forests, accelerate erosion and disrupt animal migration in Cree hunting, trapping and fishing grounds.

He added the Crees cannot enter into the decision-making process about their land because governments are not obligated to hold

public hearings in the region covered by the James Bay Northern Québec Agreement. Aboriginal groups can only enter recommendations to minimize environmental destruction.

Hydro-Glasnost began their campaign earlier this month to inform the public of the dangers involved in Québec's large hydroelectric projects, and to suggest long-term solutions.

Hélène Lajambe, director of the energy conservation group Hélios-Québec, said the answer to Hydro's electrical surplus is not more development but conservation and the use of new technology.

The coalition currently consists of representatives from the Green Energy Conference, the Vermont for Energy Conservation, the Cree from James Bay, and the Montréal community.

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Meetings,
meetings, oh
how we love
meetings — to-
day, we have
a photo meet-
ing at 17h, a
newswriters'
meeting at 16h
and a
newswriting
seminar at
16h30. Girl oh
girl. And then
there's the
Coalition
Against the Pri-
vatization of
Education
meeting at
17h. More fun
than a barrel
of Bourassas.

ERRATUM

In "Student Unions form common front" (January 22) ANEEQ VP External Jeff Begley was misquoted as saying a proposed one per cent tax on private companies would provide universities an additional \$7 million a year. The actual figure is \$700 million.

CLASSIFIEDS

Ads may be placed through the Daily business office, room B-17, Union Building, 9h00 - 15h00. Deadline is 14h00 two weekdays prior to date of publication.

McGill students: \$3.50 per day; \$2.50 for 3 consecutive days, \$2.25 for 4 or more consecutive days. McGill Faculty and Staff: \$4.50 per day. All others: \$5.00 per day. There is a 25 word limit. There will be a charge of 25c for each word over the limit. Boxed ads are available at \$4.00 per ad per day - no discounts on boxing. EXACT CHANGE ONLY PLEASE.

The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

341 - APTS., ROOMS, HOUSING

Large Apartment 8 1/2 to share with a McGill graduate student. Microwave oven, dishwasher, located on Plateau Mount-Royal near bus lines \$265. All included, gays and lesbians are welcome. Call Francine 843-6303.

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Large 3 1/2, high ceilings, hardwood floors, laundry, 3 min walk from McGill. Heat, electricity, water included in \$490 (negotiable) Available immediately. Call Jen 284-5248.

343 MOVERS

Closed van, and Truck. Will transport you and/or your goods safely. Local and Long Distance. Cheap Rates. Reliable. Steve: 340-9470.

350 - JOBS

Bartenders - Get yourself a very lucrative part-time job. The Master School of Bartending offers training courses and placement service. 2021 Peel Street (Peel Metro). 849-2828. (Student Discounts).

Electrical Engineering Brain Wanted: If you are an electrical engineer preferably with an understanding of LCD's I want your brains for exciting new project. Rewards unlimited. Call. 722-4223.

Interesting Job Opening for 2 students as swim instructor/counsellors in small Laurentian Country Day Camp. Red Cross/National Lifeguard qualifications + a love for children required. Accommodation + excellent salary. Minimum age 18. Call Lucie at 738-7000.

352 - HELP WANTED

Recherche une étudiante francophone bolles en

physique pour tutorat d'une élève du secondaire 5. Telephone a Mme. Nguyen au 334-6820 apres 20h.

Summer Camp Jobs - Pripstein's Camp now hiring qualified counsellors and specialists for: swimming, windsurfing, drama, kayaking, canoeing, sailing, judo, karate, photography, arts & crafts, pottery, tennis, jazz dance, gymnastics, basketball and archery. 481-1875.

Babysitter needed for two children, ages 6 and 9, Mondays, Tuesdays and Thursday 3 - 6. Call Sara 272-3316.

354 - TYPING SERVICES

Success to all students in 1990. Theses, Term papers, Resumes, Translations, Editing, 20 years of experience. 7 days a week \$1.50 double spaced. IBM On McGill campus, Peel St, CALL Paulette Vigneault 288-9638.

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Test Anxiety group now forming at McGill Counselling Service. 6 weekly sessions to help you relax and concentrate on exams. Phone 398-3601 now!

Public Speaking groups forming at McGill Counselling Service.

361 ARTICLES FOR SALE

Down Coats - Long \$99.00 - 3/4 - \$75.00 Wide Selection - Students extra 10% - Men - Women wool sox 2 for \$6.00. 550 President Kennedy 843-6248.

One-Way Ticket - Montreal to Calgary (Male) on Feb. 1. \$175.00 leave message @ 489-9376.

Hockey Sticks, Louisville, wholesale prices. Call 484-2057 leave message.

Honda Automobile - Civic DX 1989 Hatchback. Red, 50 000km - perfect condition asking \$9500 - Joe 620-0053 Anytime after 4 p.m.

For Sale: One way plane ticket to Vancouver. Leaves Dorval Jan. 25, 10:00 a.m. \$175.00 or any reasonable offer call 398-9481.

6 chair + table set: \$185; mattress: \$45; iron: \$25; plastic table: \$20; Rice cooker: \$55; IBM-XT Power Supply: \$65. 284-6544 evenings.

Return Ticket Montreal-Vancouver (female). Leaves Dorval February 15th, 3:00 p.m. Returns Sunday February 25th 12:30 p.m. Asking \$380.00 will accept best offer. Call Leslie 489-9669.

372 LOST AND FOUND

Lost: My Vision. If you've found my silver-framed glasses in plastic case please, please call 398-9197. Make my day. REWARD!

Reward: One lost white furry hat with two furry pom-poms. Lost 16 January on Upper campus. Great sentimental value. Don't let my ears freeze! Call 982-6567. Thanks.

Lost: unique brown leather belt with metal buckle of eagle at Phi Delta bash Saturday night. Great sentimental value. Reward. Call Melanie Rm. W509-1 398-6378.

Dark-Brown L.L. Bean Leather Jacket stolen from McLennan 3rd floor Sunday, Jan. 21st. Substantial reward offered for anonymous return. 982-3799.

Lost - Silver Ring one inch tall with decoration on Wednesday, January 17, around Leacock. Please call 933-3089.

374 - PERSONALS

Frosty says...

"It's not snowboard or die, but rather board and die. Trust me."



GERT's: 10:30 p.m. You're tired but your friends want to stay. Don't want to walk home alone? Use the WALK-SAFE NETWORK!! McL. Lobby Mon - Thurs 10:45 p.m.

Roses are red, violets are blue, we're awake at 2:47 a.m. and so are you. Call McGill Nightline

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inc.
Positions still available throughout Ontario and Québec.
What are you doing this summer?
Call André at 843-7399.

until 3 a.m. nightly, to talk about life in general or our horrible poetry - 398-6246.

A young good-looking interesting man seeks good-looking interesting young man. First-timer preferred. Photo, Phone or Address to L.P.R. P.O. Box 1504/Station H, H3G 2N4.

Would like to lose 20 lbs or more? Join a weight loss group, McGill Psychology Department. Men and staff welcome. Wendy, 482-9728.

Sebastien (3rd year Engineering). I made it home alive Fri. Jan. 12th. I need your advice, I'm thinking of getting my hair cut. D.

383 LESSONS OFFERED

LSAT/GMAT - We offer weekend preparation courses for LSAT's and GMAT's. Course fees start at \$180. For information and a free brochure, call 1-800-387-5519.

Offering Russian Lessons - as well as Russian - English Translation Services - lessons given by Native Speakers - ask for Irena or Lena 486-6108.

385 NOTICES

Gays and Lesbians of McGill offers an information and counselling talkline. Call us with questions, problems, or just to talk. Phone 398-6822 or drop by Union 417, M-F, 7 - 10 p.m.

Lesbian/Gay studies group meets Thursdays, discussion group meets Fridays, both at Yellow Door (3625 Aylmer) 17h00. Info 597-0363 (Bill).

Animals are suffering confinement and death in the hands of us humans. Help work to improve their fate. Meeting Jan. 29, 5:30 in rm. 108. Student Union. All Welcome. META 276-0914.

Red Herring. Scurry forth and submit keen stuff for the next issue at Union 406, 398-6816. Deadline Jan. 31st. Major Credit Cards accepted. No lentils please.

Wednesday: Attention members of the 1st class of the 90's. This is your Baillif Arts & Science Grad Ball - Friday March 23, 1990. Sheraton

STUDENTS

Blood Donors Needed for Research Project

\$25.00 Honorarium

If interested call 398-3980

9-4 p.m. Department of Surgery

Centre. Tickets at Sadies' until March 16. \$38 per person. Table reservations on a first come first served basis.

Free Public Speaking Seminar - Learn to speak with confidence; Saturday, January 27, 10:30 - 1:30. Register now at the Students Society desk. Limited to 60 participants.

McGill Journal for Political Studies is calling for submissions: Deadline is January 29th. Drop off papers at Leacock 443, PSSA box.

Help! Confusion and my computer have conspiracy against me. IBM compatible/word perfect. Will someone help? \$10 hour minimum 2 hours. Julie 284-4867.

Into Africa. This summer, safari off the beaten track. Slide presentation with wine and cheese. Thursday 25 January, 18h00, C.D.A.S. 3715 Peel. Information 287-1813.

The Sisters of Alpha Omicron Pi are pleased to present 3 events for Informal Rush '90. Jan. 23 (6-8 p.m.) "Choc. Full of Fun" and Jan. 25 (8 p.m.). Drop by and see what we're all about! (3587 University apt. #4)

UKRAINIAN New Years Eve dance. Jan. 27, 8:00p.m./Happy Hour 8:30 - 9:30 p.m. At 6250 12th ave., Rosemount - St. Sophie's Parish Hall, featuring VESELKA. Info: Kathrina or Tamara. 426-3890.

Getting Married? Start off on the right foot! McGill Chaplaincy's marriage preparation course - March 15, 22, 29 and April 5th evenings. No Charge. Call to register, 398-4104.

387 VOLUNTEERS

Are you Adventurous? Psychologist studying carefree people who've led exciting, impulsive lives. If you're the type of person who do anything for a dare, call 398-6109.

The Montreal Neurological Institute is looking for healthy volunteers, over the age of 18 to participate in a research project concerning brain function. This may require up to two one-day visits for which you will receive financial compensation. Call 398-1996, mention that you are interested in volunteering.

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McGill Film Society ELECTIONS

For 1990 - 1991 Executive
Jan. 29, 1990: 7:00 p.m., Leacock 26

Nominations are being accepted for President, Vice-President Filmmaking, Treasurer, Publicity, Head Manager and Office Manager. All Nominations must be submitted by:

Thursday, Jan. 25, 1990 at 5 p.m.

All Nominees must be MFS members and McGill Students.

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"We are the only permanent population in the area; we have lived here for thousands of years; we understand this land like no one else, yet no one has ever bothered to ask us how it could best be developed."

—Chief Jean-Maurice Matchewan

TREFOR SMITH

"The chief of the Lac Barrière Algonquins made the four-hour drive from La Verendrye Wildlife Reserve to speak to supporters at the Montréal Native Friendship Centre on a cold evening last November.

Jean-Maurice Matchewan came to discuss the question of survival.

"We're looking at four years before the environment is completely destroyed," he said. The Algonquin are left with little time — considering the present rate of environmental destruction by non-Indian recreational hunters, clear-cut logging, hydroelectric dams flooding over and logging.

Of the 400 Algonquin living on the La Verendrye reserve, only 16 residents work for wages. The rest live need the land to survive.

A recent decline in local game forced many Algonquin onto welfare. The destruction of their land by outsiders threatens to increase this dependency, and the provincial and federal Indian Affairs ministers have made it clear they won't help.

Bull-dozer mentality

When Barrière Lake demanded a moratorium on cutting trees, Québec Forestry minister Albert Côté responded by walking out of a meeting with the Algonquin last September. In a desperate bid for self-preservation, the Algonquin established permanent barricades on their land.

A bull-dozer mentality characterizes government policies for Lake Barrière. Officially, La Verendrye Park is designated as a Wildlife Reserve. But the Québec government has demonstrated through successive decisions that the designations "Wildlife Reserve" or "Indian land" have little legal

meaning.

Over half the Reserve was clear-cut in the last twenty years. In 1988, 50 000 sports fishermen on the Reserve killed over 200 000 fish, while hunters killed 200 moose.

Said Chief Matchewan, "they're killing those animals we depend on to live."

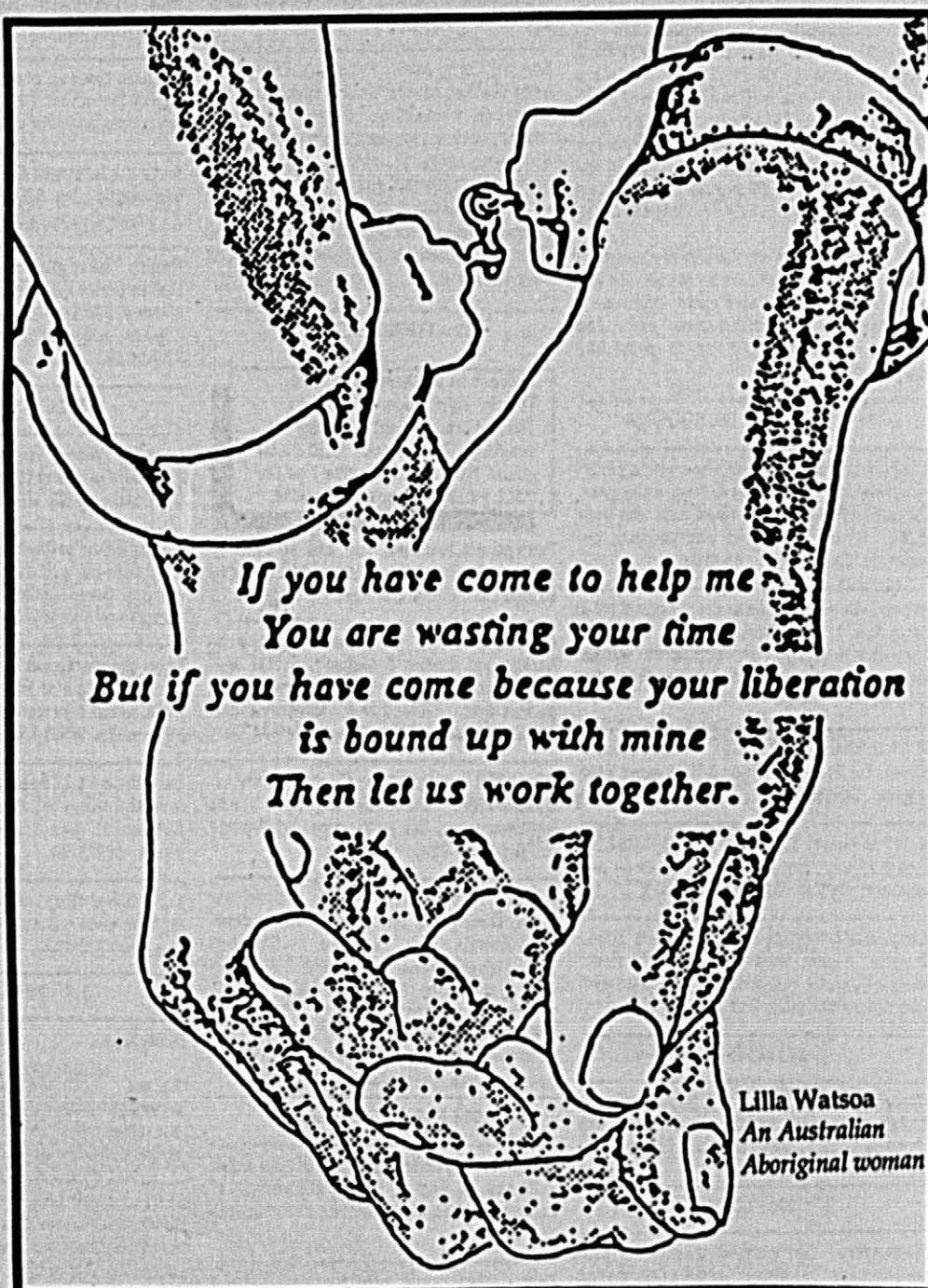
Since it was signed, Québec simply ignored the Algonquin's 1928 land agreement, and in the 1960s established the boundaries of Parc La Verendrye on the same land. Then in 1969, the Lake Barrière band was relocated to a reserve at Rapid lake — located on what Matchewan calls "twenty-four hectares of sand."

Demand a conservation strategy

For two years, the Algonquin have been pressing the Canadian and Québec governments to implement an ecological conservation strategy for the Wildlife Reserve, along the lines of the 1987 UN Brundtland report — which they say would insure the economic viability of the area through measures like limited forestry, a moratorium on hydroelectric projects, and wildlife management.

Development is a problem Chief Matchewan wants to turn into a benefit for his people. "Though we have been so gravely affected by the wage economy of Canadian society, we have never been in a position to benefit from it," notes Matchewan in a recently published book, *Drum Beat: Anger and Renewal in Indian Country*.

Putting a halt to clear-cut logging is the first step towards diversifying the local economy, Mohawk law expert Russell Diabo told the *Daily*. "We want to get the provincial and federal Indian Affairs ministers in one room



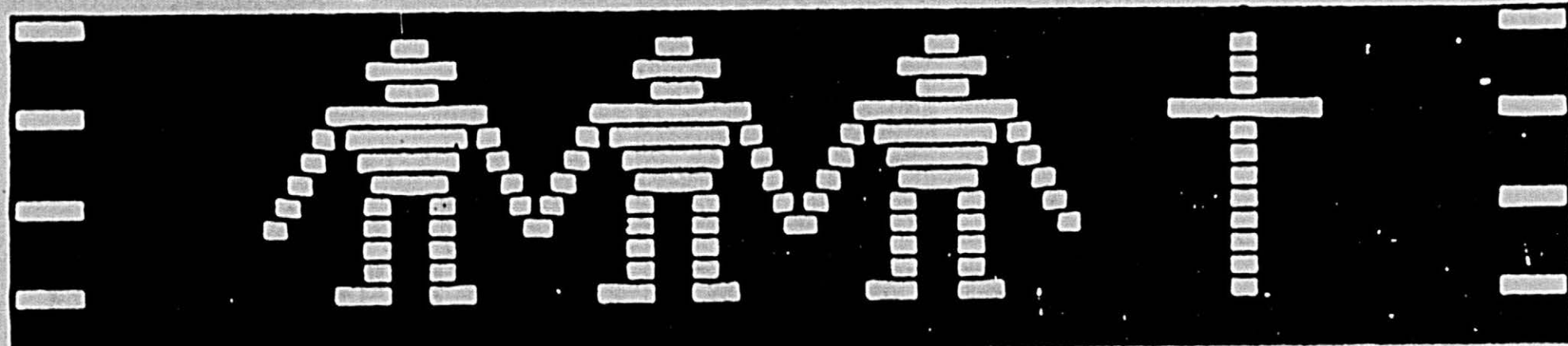
If you have come to help me
You are wasting your time
But if you have come because your liberation
is bound up with mine
Then let us work together.

Lilla Watsoa
An Australian
Aboriginal woman

to sign a formal agreement, to set up a process of discussion."

Today the barricades remain and the logging is interrupted, for the moment. While the Québec government continues negotia-

tions with Barrière Lake, barricades are still being patrolled. Diabo said if negotiations fail, the community will be back to defend its land.



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